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UNITY

Freedom, Fellowship and Character in Religion.

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Editorial.

NITY welcomes the new adminis- on with cordial congratulation high expectation. The courtesies auguration week were marked hopeful. We have a government usted to the hands of those not sworn to partisanship. There is a political "boss" in the Cabinet. the spirit of reform become inant. Let Civil Service be puri- that democracy and a republican rnment may be vindicated on the of the earth.

he Union Signal says "I love a or where there is an abuse." So Lucretia Mott. Her heroic soul ented her from ever putting her inside the centennial exposition Philadelphia, although it was in city of her home, because her e of right was so outraged by the try that closed its privileges on lay. This was a case of right- indignation that carries its re- at the present time.

he sessions of the "Wisconsin eral Ministers' Institute," held Iadison recently, have been re- ed in a large four-page sheet for eral circulation among the ches. The subjects were of prac- interest, and this report is an llent resumé of the papers pre- ed and the discussions that fol- d through the three days of the itute.

Rev. O. P. Gifford has found in ago, schools which receive a ed number of young men to train for the profession of gambling; two hundred and sixty young men have filed their applications. Where are the schools for morals? Suppose the preachers forget their orthodoxies and their heterodoxies for a while and set their energies against these things. But they must not forget that in morals as in art, Angelo's rule is the only successful one: "I criticise by creation."

The Methodists of New York are planning "some large central institution, some great house of all help" in the heart of the densely populated district. This is planning for the Real Church, the peoples' asylum, the brotherhood of mercy. This will be the House of Jesus, the Church of God. Let the stuffy places with stained glass, upholstered seats, from which wealth, and dogma, exclude, be called by some other name.

A brother minister from Massachusetts, ordering ten copies of the Tobacco sermon recently published in Unity, now to be obtained in pamphlet form, writes: "That was a sledge-hammer blow at a nasty, useless, harmful, demoralizing habit. A smoking minister! how appropriately from him come appeals for self-control, self-sacrifice, for the best use of money, for denying ourselves for the sake of others, etc.!"

The several organizations of dentists, in Chicago, have set a notable example to other organizations of a similar kind by uniting their forces for the purpose of maintaining a University Extension Center at the center of the city. They have taken the name of the great scientist, and the work will be known as the Owen's University Extension Center. The first course, on Anthropology, is to be given by Prof. Starr. The lectures are to be given in the Methodist Church Block, Corner of Washington and Clark streets. We wish the lectures great success.

The New York *Advocate* tells a good story of how Chauncey Depew helped a young lawyer to save a thousand dollars a year, by putting into his dining room a "'Tisbut" box into which he was to put all sums of which he or his wife were tempted to say "'Tis but 25 cts.," 'Tis but a dollar," etc. The editor goes on to say that "there are members of the Methodist church whose cigars cost them $50 a year, who cannot afford to pay their pew rent or take the *Christian Advocate*. There are women whose children are not brought up to do a stitch of work who are slaving themselves to death and running into debt to keep them dressed in the fashion."

There is a scheme afoot to organize a co-operative union town within thirty miles of Chicago. It is proposed to secure 500 acres of land, and capitalize the association at a quarter of a million dollars. The co-operative principle will be tried in every particular. The price of citizenship in this town will be labor of some kind. No idle capitalist need apply. The interest in, and value of such an experiment is quite independent of success of the same. It is an interesting indication of the times. The spirit of brotherhood is creeping over the world. Let "religion help and not hinder this spirit." Creeds belong to the age of aristocracy and not of democracy. Ecclesiasticism and priestcraft belong to the military and not the industrial age. Let the experiment be tried.

Frances Power Cobbe writes from her home Hengwrt, Dolgelly, North Wales, to the Chairman of the committee on the Inter-National Unitarian Conference: "Your project of a great Unitarian Conference appears an excellent one and I most heartily wish it success. I am not, and have never called myself, an Unitarian, but simply (since my twentieth year) a Theist. But my warmest sympathies are with members of your body, and my deepest gratitude is due to some of your pastors; notably, and above all to my beloved and revered friend, Dr. Martineau with whose latest views I am in absolute accord. Under these circumstances I could not fitly contribute to your congress, had I leisure and strength in my old age to do so. I will therefore only repeat my sincere good auguries."

Bishop Haygood in the *Northwestern Christian Advocate* takes the Chistian ministers to task because of their answer to the "fallen women," who went to them for advice and help at the time of the Pittsburg, raid upon them. "*We can do nothing for you!*" He compares this poverty of suggestion furnished by the clergy, to the Salvation Army. The latter furnished the help which the decorous churches and their pastors failed to give. He, the bishop, pays this well deserved tribute: "The Salvation Army —it is time to drop quotation marks when writing of these earnest children of our Father—is not accounted for when 'decorous churches' and nice people ridicule it; let the decorous have a care lest they lose their crown to these workers for God and man."

AN item is going the rounds of the papers to the effect that the Pabst Brewing Company has secured the contract to sell beer at the World's Fair, and that they are to deal it out over eighty-seven bars on the ground, in direct violation of the laws of the State of Illinois concerning the Parks. The Chistian(?) people, the pious church members of the United States, grew so ardent in their devotion to the anti-Sunday opening that they overlooked entirely this great and actual enormity which the early congressional bill undertook to deal with. In order to strain out the gnat they were willing to swallow the camel. There has been so much "Holy Willie" about this whole matter that it becomes wearisome to think of it. But let the responsibility rest where it belongs. It is the apathy, timidity, or complacency of the liberal minded people of this country that closes the World's Fair on Sunday. Those who would not accept the grave responsibility of standing by their convictions and making these convictions tell for what they are worth, are to be held to the greater responsibility.

Cities, counties and states make laws and elect officers to enforce them. These laws go unenforced and citizens' associations are organized to do the work already due but not accomplished by the state. Our national government passes laws to protect the "wards of the nation" from the rapacity of his white brother and when these laws are ignored or overridden to such an extent as to bring the blush of shame to the cheek of every American citizen there arises the Indian Rights Associations. Ten years ago, in Philadelphia, this society, the result of observation of our national shame, came to be. Today it is a recognized power helping to create a decent public sentiment, preventing unjust legislation and serving as a barrier between the would-be robber and his ignorant victim.

Opening at random the pages of this report one stumbles upon some of the numerous outrages heaped upon a people whose worst offences cannot begin to be measured by those of the superior race which, under the guise of protection has attempted, and in too many cases succeeded in, swindling them out of the few rights offered them by a not too considerate or conscientious government. To read the history of the attrocities perpetrated by means of lawyers and legislators leaves us wondering how many years of evolution we may need to pass through before we reach the moral elevation, let us say, of the Italian Bandit. May the membership of this society increase many fold, and its influence extend to accomplish more and greater good. God speed the work of the Indian Rights Association until the Nation's blush of shame shall lead to reformation and restitution.

"The Free Church Record"

The first number of the above named a bi-monthly, published by the Free Church of Tacoma is before us. It contains an article on "The New Departure," by O. B. Frothingham; another on "What's in a Name" by C. F. Dole; a sketch of the "Ideal Church," by the editor, A. W. Martin. With the purpose of this magazine, as set forth in the Editoial Notes, we find ouselves in perfect accord, and, to the Unity household at least, it is neither strange nor new. The only possible point of difference is over the question as to whether the word "Unitarian" can be made to connote a non-doctrinal movement, and whether its traditions and its prophetic voices warrant the use of it in an extra Christian sense. UNITY and many of the churches identified with the Unitarian movment have refused for years to accept the name in any narrower sense than an attempt to unite, in common bonds of helpfulness, all seekers after truth, and the universal religion of love and reverence. If the logic of history, and the subtle forces that make dictionaries do not warrant the above interpretation of the word "Unitarian," then, all the same, we stand by the idea and will be grateful to our Tacoma friends and their helpers for helping us, and all the progressive forces, in all the churches to make clear the ideal. The following from the editorial department of the new magazine indicates the spirit of the new journal:

"Trammelled by no traditions, bound by no denominationalisms, we have espoused the cause of absolute

freedom, of an ideal basis of church fellowship, of a more complete devotion to humanitaranism as one of the main functions of the modern church; in short, we are attempting under new and adequate conditions to conspire with the new works and thoughts of our new day. Our Journal therefore, will seek to propagate in its humble way that absolute freedom which Unitarianism as such can never offer; to engender that perfect pursuit of truth which is possible only when denominationalism is not at stake; to advocate the adoption of ideal terms of church fellowship so that a church, neither by its name nor by its bond of union shall exclude any one from membership." As to the name 'Unitarian' Mr. Frothingham, in the opening article, has this to say:

"The name 'Unitarian' was fortunate for the moment only; now it is a hindrance, not merely as indicating a sect, but as imposing a limitation. Even the sacred name 'Christian' has been compromised and spoiled till a fancy only is left. The word of the hour is 'Essential Religion.' Theodore Parker spoke of an, 'Absolute Religion'; but his idea was based upon the Transcendental philosophy which has already been superseded. Our attitude therefore is new, as being the next step beyond, and purely positive, as his was not allowed to be, for the era of controversy is passed, and we are at length free, with unclipped wings. The process of disfranchisement has not been long and it is ended. In the general revolt against authority religion must share."

Mr. Dole's article entitled "What's in a Name" we will publish entire in any early issue. Meanwhile we wish the new venture success and welcome it as one more tool to be used in the Liberty workshop; one more helper in the "household of love," one more voice in the wilderness preparing the way for the fraternity of man, the gospel of character, the religion of love.

"KRINGSJAA."
A Light in Norway.

The above word is the mystic symbol on a Saturn-like belt which encircles the globe floating in blue, which forms the title page of a neatly printed magazine of eighty pages. It is the first number, bearing date of February, 1893, and published in Kristiana. To one who may not read Norwegian it is easy to see that it is an attractive new venture in the way of an illustrated magazine. Here is an illustrated article on Peter Ibbetson, a portrait of Gladstone, and one of Frances Willard; an article on American Architecture; a picture of Miss Whitney's State of Leif Eiriksson in Boston, and more interesting than all to our readers, is the fact that it bears upon its title page the name of our friend and well-known, contributor H. Tambs Lyche, a man whom America has lost to Norway's gain. A private letter from the editor gives us much inspiring information concerning the progress of liberal thought, and the tendency toward a Free Church in Norway. This new magazine, the title of which he tells us, signifies "a view all around," has called our friend to the editorial chair because of his well-won fame as a writer on progressive religions and other radical subjects. For years he has been a contributor to the best magazine and newspaper publications of Norway, and his words have been extensively quoted both by the conservative and liberal press. He is now in the midst of public discussions on such questions as these: "Hell Punishment," with a Catholic priest, "The true Jesus," with a minister of the established church. It needs no assurance on this side of the water that Mr. Lyche is a fearless advocate of that Unitarian thought that is not an "ism," but a religion of character, and an attempt to hasten the time when there will be churches based upon life and helpfulness, not upon creed or denominational tradition.

Perhaps of all countries in Europe to-day Norway is the most hospitable to these ideas. Bjornson, Ibsen, Janson, Ole Bull, and their brave comrades have left their mark upon these people; and their still vital forces are actively working. A large proportion of the thinking people are so strongly on his side that Mr. Lyche tells us that strangers stop him in the street to plead for further word in this direction. They ask for preaching and lecturing. Men high in public life tell him they have been hungering for this spiritual word, and that the communities are deteriorating for want of it. He gives the words of one of the leaders of the National assembly as follows: "We have tried, some of us, to come together and read sermons of Liberal preachers in England and America, but that does not quite reach us. We must have something more than literature; we want a church. You must preach in our own language." Just now they are waiting for the arrival of the editor's wife from America, Mrs. Mary Godden Lyche. She is herself an effective preacher, a graduate of the Meadville Theological schools. It is hoped that she will soon be able to preach to them in the Norwegian vernacular. Mr. Lyche himself is flooded with opportunities to speak, which his duties as editor, and the lack of funds prevent his accepting.

In Kristiana, at least, there will be no effective prejudice against a woman. Its university is open to women and there are one hundred and fifty women students enrolled. A recent celebration of the eightieth birthday of Mrs. Collett, the Miss. Willard of Norway, saw representative men of all parties and all schools joining in the ovation, one feature of which was a procession of women of all ages and conditions to the venerable woman's home, in the morning. In the evening there was a torch-light procession of the students bearing the ancient banners of the university.

Here is a chance for American Unitarianism, if they could only have faith in ideas enough to trust them without organizations, to help along a Free Church Mission in Kristiana. Mr. Lyche is arranging a book on Jesus. He has translated several of our most effective tracts, and would like to do so to others. Five hundred dollars a year would enable him and his devoted wife to put our ideas to the test in most interesting ways beyond the sea. Is there no way by which our fellow laborers across the water can feel the touch of encouragement from their more favored brothers and sister on this side? Let the Saturnian belt of light encircle our globe so that it will indeed be a "view all around."

Lake Charm.

This is a winsome name for a tired brain to conjure by under any circumstances, but when it holds the better part of the family, and has been the shelter toward which the pain-pinched invalid has fled from the biting cold of the North and the piercing winds of Chicago, it becomes a still more winning name, this Lake Charm is at present time to the senior editor. This extract from a letter written from this quiet nook in Florida, near Oviedo, in Orange county, we print not only for the sake of the many friends who can read between the lines, but for the sake, perchance, of some brain-weary parson, or overworked layman or lay-women who may be glad of this hint of a place where, far away from the distractions of society and the expensiveness thereby involved, they may find an economic escape from the "roaring lion" that prowls through the month of March, in these more northerly latitudes.

"Lake Charm is disappointing when you first arrive, especially if you have luxuriated during the summer months among the picturesque lakes of our nothwest. It is small, as we already knew. The country around it is level and sandy but well covered with trees. There is a cement walk around the lake and the lake has been thoroughly cleaned of all weeds and water-lilies. The water is wonderfully clear. There has been a carefully prepared drain put in so that the water never rises above a certain point and being fed by springs of its own it never falls low. Thus keeping it at a certain grade ;there is no chance of malaria from water-soaked, earth exposed to the warm sun, nor from decaying vegetable matter. The red-roofed dwellings peer out from among the dark green foliage all facing the water. Around the little lake runs a cement walk of about a mile —it is a pleasant walk around it and pleasanter still to row upon it. Opposite the Brewster Home, where we are staying, stands the pretty little church with a large airy parsonage, built, I believe by Dr. Foster of Clifton springs sanitariam fame, who also put the lake in such an admirable sanitary condition. The parsonage is just now occupied by a few Methodist ministers and their wives on a winter outing from New York. As I said at first it is a little, only a little, disappointing when you arrive,but it grows upon you daily, aye hourly. It is pretty, placid, restful. Here we have pleasant airy rooms, good table and such quiet—not stillness—but living, vital quiet, a quiet that sinks into you, permeates you through, and through, not a drowsy quiet, though you cannot but sleep well—but a quiet that sets you at peace with yourself. You enjoy walking, you enjoy talking, you enjoy reading, you enjoy rowing and yet each thing you do seems a new mode of rest.

Here at the house we have a young Methodist minister from New York, getting strong after a severe nervous prostration. What a pity he had not come earlier and stopped short of prostration. There are no cliques, no dressing, no parties, no dancing. Every one does just as he or she pleases without the slightest opportunity for social distractions. It is so new yet, so out of the way of the fashionable thoroughfare and throng. Oh! ye brain-weary come hither, come and rest ye from racking care.

The house here is surrounded by southern growth—palm, orange, lemon, grape fruit, magnolia, live-oak, and I know not what else, festooned with Spanish moss. In the woods the yellow jasmine is in full bloom to the tops of the highest trees, filling the air with fragrance all around. The oranges are beginning to burst their buds and send out white sprays amid the dark, glossy green; the Cherokee rose, that wonderful climber, is opening out its dazzling white bloom on the back-ground of rich green. The fern fronds are uncurling gracefully everywhere in the woods and the violets are carpeting the earth in blue and white.

In the morning our first intimation of breakfast comes from Biddy who cackles out the information that her duty is done and the fresh-laid eg is ready for the hot water. Aft breakfast the invalid goes out in the fresh air, returning just befo dinner almost rosy, throwing herse on the six by seven bed, which, sh declares large enough for the famil she rests awhile for dinner, and the the mail and after-dinner letter wri ing and more rambling. Supper an then to bed, for if we are not earl to rise we certainly are early t bed."

Men and Things.

Within my earthly temple there's a crowd.
There's one of us that's humble, one that proud,
There's one that's broken-hearted for his sins
And one who, unrepentant, sits and grins.
There's one who loves his neighbor as himsel
And one who cares for naught but fame an pelf.
From much corroding care I would be free
If once I could determine which is me.
go —*E. S. Martin in "Christian Union*

Dr. George F. Root, the author of "Rall Round the Flag," and many other stirring w songs that thrilled in battle measures, is sti a well known figure in Chicago, gray, vigorou and useful in his seventy-third year. He co tributed to the February number of *Curre Topics* an article on "The vitality of song," which is the following: "Mason Brothers on published a musical monthly called *The Mu ical Review*, and at one time I undertook supply music for each number. I rememb once when the boy came for copy I had no ready, but looking into the drawer of my des I found a piece that I had written some mont before and thrown aside as not being of muc account. I sent this for want of somethin better. It was "There's Music in the Air and illustrates what I was just saying abo not knowing when we do that which will touc the popular heart.

"One day, I remember, I was working at a s of graded part-songs for singing classes, an mother, passing through the room, laid a sl from one of her religious newspapers befo me saying, "George, I think that would l good for music." I looked and the poem b gan: "My days are gliding swiftly by." A sin ple melody sang itself along in my mind as read, and I jotted it down, and went on wit my work. That was the origin of "The Shi ing Shore"

A Co-operative Town.—Hyattsville, one Washington's oldest and largest suburbs, s miles out, is famous as the battle-ground the "Single tax" men. The village fathe have not only established the single tax sy tem in practice, but have been sustaine throughout by the Maryland courts again those property owners who protested that t new way was unjustly burdensome. Now t place expects to feel a new pulsation of pro ress from an entirely different source. Gra Master Powderly, of the Knights of Labo has bought a farm of seventy-one acres on t edge of the town for himself and a syndica of workingmen with a view to establishing group of factories and a co-operative workin men's town. The site chosen is convenient both the Pennsylvania and Baltimore & Oh Railroads, and if the capital for the schen can be had quite a smart little colony is e pected to spring up.—*Exchange.*

"There is a class (of Freethinkers) who co clude they know everything, and who thi that neither sermons, nor books, nor new papers, nor lectures are of any use or need them. They fancy themselves self-acting a all knowing. These are adherents who a at once the ornaments and discouragements a cause, who disseminate apathy and know not. Only those of strong and exception natures are able to work for a length of tin unaided by the stimulus of daily recurring a remembered impressions. It is a fortuna law of human nature that no impression r mains long of the same force. Were it not s the first great sorrow would bow us low our lives. Disappointment would subjuga us, and we should fall into leaden despair. is the same with our noblest impression they, too, grow weaker with time. No will strong enough to maintain its pristine forc No high purpose, no deep sense of duty ca keep us always at the level of high resolv Every man has to deplore how he has fail to carry out his greatest resolutions. Busines necessity, daily duties, claims of others upo him, new events which none can foresee a none evade, all come and dissipate the fierce resolution:

"For each day brings its petty dust
Our soon choked souls to fill;
And we forget because we must,
And not because we will."

From George Iles' review of Unwin's "Six Years of an Agitator's Life," in Twentie Century.

May—"How did you come to change th day for your wedding?"

Helen—"Oh, there is to be a big game football that day, and Paul couldn't g away."

ontributed and Selected.

My Prayer.

Thee for a happy heart, dear Lord,
take the sunbeams falling on my way,
catter them in lavishness abroad,
reely as Thou givest them each day.

thee for a bright and joyous smile
erein the gladness of my soul may shine,
eariness of others to beguile.
I share with them the radiance divine.

Thee for a nature that shall know
blessedness of giving more and more,
ntedly in sun and rain to grow,
yielding only sunshine from its store.

mpathize, to comfort, and to bless,
bring the sunshine everywhere I go;
ighten lives in darkness and distress,
s be my mission while I stay below.

for sunny heart and life, dear Lord;
nt that I may but do thy perfect will,
ding daily to my little hoard
gladness—and my destiny fulfill.

HELEN CHAUNCEY.

Our Work in Japan.

Our work is not booming. It is
g better, it is succeeding." So
e a liberal friend of his cause,
so may I write of the work of
Unitarian mission in Japan.
n department has grown steadi-
and all is most encouraging.
magazine, *Shukyo*, that is, "Re-
n," is growing in favor. An un-
vn writer has recently said in the
spapers here that all other mag-
es in Japan plead for some spec-
ause, while Shukyo alone is true
s name, and is devoted to the
ad of religion. Some Buddhist
ent, preparing for the priesthood
ne most sacred school in Japan,
ntly wrote to our mission saying
they hoped the teachings of
yo would become universally
pted in Japan. Their course
brought sharp criticism upon
n from the Buddhist press; but
dicates the feeling of some, at
of the more earnest young men
ne country.

ur publication and P. O. mis-
department are also busy. We
reissued some of our best old
s and published some new ones,
are sending out many thousands
hem. A competent critic has
recently that the best things we
published are Savage's "God
Evolution," and Gannett's "Life
ne Bible." We are now having
Four Great Masters Series trans-
d. The one on Channing is be-
translated by the pastor of the
est Congregational church in
yo, a man who might be a Vis-
nt if he would give up his relig-
He is perhaps the most prom-
nt Christian in Japan. He told
that he would not only permit
name to appear on the title page,
would add a note of approval of
work. The one on Parker is to
translated by a teacher in the
nce college of the Imperial Uni-
ity. The others,—Emerson and
tineau,—have not yet been set-
; but we are trying to get the
men we can to translate them.
ough the kindness of the Western
ference, we have been able to
d many of these tracts to Japanese
gymen who read English; and
n they are translated we shall
d many thousand copies of them
apanese to clergymen, teachers
others. It is interesting to note
the officers of the Y. M. C. A.
Tokyo made special request for
ies of these tracts. We presented
four to them nicely bound and
e them extra copies for distribu-
n.

The "School of Liberal Theology,"
seventeen students, four foreign
two Japanese professors. Our two
anese teachers are men of national reputation, and give us much strength. Ours is the only school in Japan where theology is taught with no denominational trammels. We simply try to educate men in theology, leaving them free upon graduation to do what work they please, or are able to do. We hope to select from those best fitted, and engage them in the liberal ministry. Entire freedom on both sides,—such as there is at Cambridge, and in the best European schools of theology,—seems to us to promise the best results. This school is just now our most absorbing work. If our exact situation and our splendid opportunity here were known in America, we would not have to wait long for the small amount we need to make our work an entire success. We meet now in a small building, which could not have cost $1,000 when new. Our offices crowd two rooms, each about ten feet square, and the new library occupies the third only available room on the first floor, which is about the same size and is the most uncomfortable, cellar-like room I was ever in. Up-stairs, the school meets in the large audience room, if a room may be called large which is 20x24 feet, off from which a small room has been divided by a paper partition. I could give an account that would be amusing if it were not so serious a matter, of how we disturb each other while lecturing in so close proximity. It is hard enough when two foreign teachers are speaking; but when just beyond that paper screen a Japanese lecturer is speaking in his own language, we find it very hard to hold the attention of our classes. It is only possible to do so because they are not only eager to hear us, but thoroughly polite. So they do their best, and set an example of attention that would shame any Amercian school I have known.

But we see light ahead. After months of anxious searching we have secured a lot upon which we propose to erect our new building. It is upon the widest and best street in Tokyo, with streets on three sides, in the midst of a large population, and close to the University. All things considered, it is perhaps the best situation we could have found in the city.

We must begin to build very soon, for we cannot receive our third class in our present quarters. Our problem is somewhat simplified by the necessity we are under. We do not ask whether or not we shall build. Build we must, and at once. Nor do we hesitate as to the kind of building. It must be large enough, and it must make a good appearance. The architect to the Japanese government has kindly taken an interest in the matter and is now preparing, plans. As soon as his designs are made we propose to send photographs of them to America, that our friends may know what we are trying to do. The lot is 110 x 120 feet, and cost about $2,600 in United States money. We have not enough left to complete the building. But we have faith to believe that we shall receive the necessary help from America before the work is done. The Congregational school in Japan, the "Doshisha," has recently received a hundred thousand dollars, in answer to an appeal sent to America. It is a noble school, and deserves its good forutne. But what of our school? We are only asking for two or three thousand dollars more than we now have. Our Unitarian constituency is neither poor nor ungenerous. It only remains for us to make known our opportunity. With your permission I will write further of that at another time. I want now only to say that our opportunity here is great, increasing, inspiring. Buddhism is fast losing its hold on the more intelligent classes. Christianity is regarded, by every Buddhists, as the coming religion of Japan. But Christianity, as it takes root in Japan, will produce a growth far different from that known in Europe and America. Those people are rationalists. They have none of the traditions of orthodoxy, which are so powerful elsewhere. And even the leading ministers in all the churches speak out so openly in favor of liberal theology, that the tendency is without doubt strongly toward our liberal views. Whether or not we shall do our part to make their religion rational, and their rationalism devout, is a pressing question.

WILLIAM J. LAWRENCE.

From a Letter to an Orthodox Friend.

That cloud is held over Mt. Sopris garden by the same Power which at some far distant time raised the huge mountain of red sandstone there to my left. This same Power enabled Newton to write the Prinicpia; and Sir. Philip Sidney to pass the cup of water by his own parched lips to those of the dying soldier at his side. From unformed star dust it has evolved a world, foodful and beautiful. From the beginning of life it is evolving the kingdom of God. We can easily understand that the earthquake and the tornado are necessary parts of the one process; is it not equally clear that the manifestations of the ape and tiger in the blood—the crimes of Bill Sikes and the temptations of Jesus,—are necessary parts of the other? And notwithstanding the earthquake and the tornado, the crimes of Bill Sikes and the temptations of Jesus,—or rather because of them, they being essential to world building and heaven building,—may we not believe that this Power,—*the one force of the universe* is wholly wise and good!

And out of that belief will there not necessarily grow the trust

"That somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defect of doubt and taint of blood;

That nothing walks with aimless feet;
That not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the pile complete?"

STEPHEN PEEBLES.

Rondeau.

Not as I will," the Father's child,
Tho' loud may roar the storm and wild,
Bids thus his haunting fears depart,
Trusting the watchful Over-Heart
Is ever tender, ever mild.

Tho' for a time from joy exiled,
Yet to his sorow reconciled,
These words a comfort sweet impart,
"Not as I will."

So Father, by no doubt defiled,
As in the days when fortune smiled,
Still would I bear with tranquil heart
Whate'er Life brings of pain, of smart,
And whisper, like the little child:
"Not as I will."

—ELMER JAMES BAILEY.

How a Church was Started.

[The following from the *San Francisco Examiner* enforces a gospel truth so dear to UNITY'S heart that we print it, hoping that others, more to our liking than Abe, will be moved to follow his righteous financiering. Alas, for the church which hopes to evade these severe standards at the outset, and promise to adopt legitimate business methods, to live within its means, to pay for what it gets, and to be content with what it can thus get after "the movement is well started," and the church is built!—ED.]

When Bishop Whittaker came to Virginia City he wanted to establish a church. It was nothing to get trustees for a mining company, but in a church enterprise a man has to die to fill his shorts. Yet the bishop did pretty well. He finally got all his trustees save one, and he selected Abe for the honor, though Abe was a sinner, and a profane one at that. Abe attended the first meeting of the trustees.

"I would be glad to help you, Bishop," he said, "but I don't know how. I can run a mine or a quartz mill, but I don't know any more than a Chinaman about running a church."

But the bishop prevailed. He informed the trustees that he had plans and specifications for a church that would cost $9,000, lot included. He said he believed $1,500 might be raised by subscription, leaving the church but $7,500 debt which amount would run at low interest and might be paid in four or five years. Everybody expressed approval except Abe, who kept silent. His opinion was asked by the clergyman.

"Why Bishop," cried Abe, "I told you that I know nothing about church business, but I don't like the plan. If you were to get money at 15 per cent., per annum, which is only half the banking rate, your interest would amount to nearly $1,200 a year, or almost as much as you expect to raise for a commencement. If you want a church why don't you work the business as though you believed it would pay."

Abe sat down and the bishop's heart sank.

"Well, have you got a better scheme?" asked one of the trustees.

"You bet," said Abe. "I move that an assessment of $1,000 be levied on each of the trustees, the same to be payable immediately."

The bishop had just come from the East and he was bewildered. The good man faltered:

"I fear I cannot at present raise $1,000."

"Never mind, Bishop," said Abe, "we will take your's out in preaching."

The checks were forth coming, and Abe went through the camp on a collecting tour, striking everybody—merchants, saloon-keepers, gamblers, all alike. In an hour he had the whole $9,000, and carried a certificate for it to the clergyman.

"Take that for a starter, bishop," said Abe. "It won't be enough, for I guess a church is like an old quartz mill—the cost always exceeds the estimate a good deal; but go ahead, and when you need more money we will levy another assessment on the infernal sinners."

Abe never joined the church, and swore a little to the last. The bishop preached his funeral sermon and did it with moist eyes and a trembling voice. Abe's part in building the church was only one of his whims, but for years, he was a providence to scores of people on the Comstock.

"We have seen," says Max Müller, "at the very beginning of our analysis of the human mind how much confusion of thought can be caused by the abundance and superabundance of philosophical terms. . . . And we shall arrive at the conclusion, I believe, that it would really be the greatest benefit to mental science if all such terms as 'impression,' 'sensation,' 'perception,' 'intuition,' 'presentation,' 'representation,' 'conception,' 'idea,' 'thought,' 'cognition,' as well as 'sense,' 'mind,' 'memory,' 'intellect,' 'understanding,' 'reason,' 'soul,' 'spirit,' and all the rest could for a time be banished from our philosophical dictionaries, and not be re-admitted till they had undergone a thorough purification."

The culture of the intellect and æsthetics may be partially accomplished by the study of books, but culture in its wider sense transcends the artificial methods of the understanding. Moral and spiritual truths must be arrived at in a different way. The Divinity in man cannot reveal

itself unless he holds his desires in check, conquers his lower self, follows the dictates of faith, and obeys the moral law written in his heart. But this is no easy affair. The first thing necessary for a man to enter the region of spiritual truths is purity. Purity is surely the entrance to the kingdom of heaven. Without it the culture of the soul is not only futile but simply impossible. But the purity which leads to heaven does not mean a negative virtue. It does not mean abstinence from untruth, base and servile ends, but it means a positive hankering after and pursuit of righteousness. It means an eternal thirst for the beauty of God, the beauty that awakens the deepest love, without which there can be no rest for the human soul. This thirst is never quenched, this longing never ceases. Yet a touch of it works many a wonder, opens many a new stream of light, beauty and self-sacrifice!

The Indiana Messenger, (Published by the Brahmo Samaj, Calcutta.)

He must be a poor creature that does not often repeat himself. Why, the truths a man carries about with him are his tools, and do you think a carpenter is bound to use the same plane but once to smooth a knotty board with, or to hang up his hammer after it has driven its first nail.

O. W. HOLMES.

The Study Table.

The under-mentioned books will be mailed, postage free upon receipt of the advertised price, by William R. Hill, Bookseller, 5 and 7 East Monroe St., Chicago.

Round London Down East Up West. By Montague Williams Q. C. Macmillan and Co. London and New York.

The sketches which make up this book first appeared in "Household Words," and the preface to them is written by the editor of that magazine, Charles Dickens Jr. Every story and every incident of the narration has a foundation in fact. The author was for sometime a magistrate of the Thames Police Court and so had an excellent opportunity for studying East London Life. He starts off with an account of East End shows, the fat women and the representations of celebrated murders and the like, a very noisy kind of entertainment which has now been pretty much broken up. They are not allowed in priavte houses and they have gone to hiding in out-of-the-way plots of ground. The match girls have a chapter to themselves. Their condition is now much improved. Here was plenty of room for improvement and a good deal more room is left. Another chapter is on the Sclater Street bird-selling on Sundays. He gives an interesting account of a depot of supplies that he opened and how it worked. He tells of "griddlers," that is street singers, and of the London Hospital which he cannot praise too much. In a chatper on Sunday at the East End he tells of a saloon after Dr. Ramsford's own heart, "as orderly as a Sunday School," which is not extravagant praise, and he does not think "Sunday closing" would be a good thing, though he advocates early closing. The chapters on the West End deal largely with the vulgar social ambitions of rich people. There is one on money lending and one on belting. The general impression which we get is that the East End is improving and the West End is falling off.

J. W. C.

N. P. Gilman's book on "Profit Sharing," has become a standard authority on the subject. His new book on "Socialism and the American Spirit," which Houghton, Mifflin & Co. are to bring out this month, will be looked forward to with interest. He will treat the various phases of this subject critically, historically and biographically. No more timely book need be expected this year.

The Beginning, A romance of Chicago as It Might Be.—With introductory letters By Hon. Hempstead Washburne and other. Chas. H. Kerr & Co. Chicago. Paper, 126 p. p. 25 cents.

"The Beginning" is an appropriate title for this little brochure and illustrates well the fact that it is not necessary to see the end of the journey before going the first mile. The critic will be inclined to deal leniently with its many shortcomings because of its crude merit, and because as is very evident, it is a message from the ranks. The story, a somewhat slender wire, is used to string the author's ideas of social reform. Education is the central thought and the means. The establishment of people's colleges to take *complete charge* of the children of such as desire to avail themselves of their advantages, such colleges to be maintined by an inheritance tax.

The argument is not profound and many of the opinions expressed are evidently the quantity of knowledge that the maxim says is dangerous but the education that is proposed would correct that in time, and the book as a whole is an interesting and hopeful evidence of the working of the yeast.

Had the negro slaves been educated they must have broken their bonds and if Individulism can be induced to educate the masses it is digging its own grave and that will be well.

The "Introductory Letters" by prominent Chicago men indicate well the interest the book may be expected to excite. G. B. P.

An Old Womans Outlook in a Hampshire Village. By Charlotte M. Yonge, New York, Macmillan & Co. 1892.

A little while ago Miss Yonge was said to have written a century of books. Since then she has written three or four. The last one is very pleasant. It is so to speak, her Miss Mitford's, "Village," The chapters are named after the months and each one of them deals with the aspect of one month or another in its turn. A good deal of it is purely objective and that part is the most agreeable from a literary point of view. But Miss Yonge is a good practical botanist withal, and she calls a good many flowers by their botanical names and talks about them in a botanical way. Other people who are botanical will like her book all the better for this, while those who are not will be glad that she gives the homely names with the learned ones. But the changes of the year from month to month have much to mark besides the procession of the flowers and Miss Yonge has an eye for every aspect of the shifting scene. One of the pleasures in reading her book will be in the reader's comparison of her Hampshire in England with his Hampshire in America, or wherever he may be, and those who are most observant of their own surroundings will have most of this pleasure. As for the less observant, it should encourage them to be more observant than they are. J. W. C.

Days with Sir Roger De Coverley. With Illustrations by Hugh Thomson, Macmillan & Co. New York 1892

There is no need of any comment on the text of this book, a selection from "The Spectator" of those essays that deal most happily with the traits of Sir Roger De Coverley. The illustrations were, when they first appeared in 1886, one of the first successes of Mr. Thompson whose illustrated editions of "Cranford" and "The Vicar of Wakefield" have since had a tremendous vogue. If these have not the invariable felicity of his later work, they are still admirable and delightful, and together with Addison's Essays they make a book which one cannot read too slowly for its proper appreciation and his peace of heart.

Social Life in England 1660--1690. By William Connor Sydney, New York, Macmillan & Co. 1892.

Mr. Sidney has written a very interesting book, but a writer in the *Nation* has brought the "deadly parallels" to bear upon it in an article called "Macaulay and Water," in which he shows that Mr. Sidney has helped himself from Macaulay with the utmost generosity. His book receives no detriment from this circumstance. It is rather helped by it than otherwise. The variations from Macaulay where he generally follows him do not improve on the original, and when he relies entirely on his own art of putting things, his style is least agreeable. But neither one of these things nor the other prevents his book from being interesting and valuable, Many other writers have been consulted as well as Macaulay and some of them have furnished liberal contributions. If the reader prefers to consider the book a compilation he is at liberty to do so. It would be much more useful as reference if it had any table of contents or chapter headings or running headlines, anything to show the arrangement of the author's matter, except topical descriptions of the various sections at the beginning of each. The book is comfortable reading on the whole. It permits one to feel that what the colored preacher said of the sun—"It do move"—is true of society also. The process of the suns is one of gradual amelioration.

J. W. C.

And long the way, indeed
But why should we be freed
Before we know it all?

ROBERT WEEKS.

I make the yearning of my soul
The labor of my life, and climb.

ROBERT WEEKS.

The Real and Ideal in Literature. By Frank Preston Stearns, Boston: J. G. Cupples Co.

This book is a collection of interesting essays upon such subjects as the Real and Ideal. Classic and Romantic, Romance, Humor, and Realism, the Modern Novel, Ideals, etc. It contains also a pleasing account of that gifted young writer, Fred W. Loring, who lost his life in so tragic a manner while on Lieut. Wheeler's exploring expedition to Arizona in 1871. The expedition had accomplished its purpose and Loring and six others were returning to San Francisco by stage when they were attacked by Indians and the whole party massacred. While Loring was undoubtedly a promising writer, and perhaps a man of genius, it will not conduce to his personal fame to speak so extravagantly of him as the writer does at the close of his essay, where he says: "In native talent he seems to me as a humorist somewhat less than Thackery, and as a poet somewhat better than Matthew Arnold. The specimens he gives of his friend's verses make this statement seem to fall almost within the fatal lines of the ridiculous. But the tribute is on the whole deserved and the paper one of interest.

The two essays upon the Modern Novel and Romance and Realism, we are told in the preface were refused by the editor of our leading popular magazine upon the ground that nine-tenths of his readers would not be able to understand them. The author remarks that he believes there is little in his book which the majority of his countrymen may not readily comprehend. We should say that of such readers as will naturally seek a volume of this kind this may be true, but we fear that a majority of his countrymen will never be found among such seekers. One slight error in the Romance and Realism essay we make note of: Mrs. Burnett is not the author of that pleasant novel Guenn. Probably few readers will agree with the author in the extreme praise he bestows upon On the Heights, yet all will recall the book with sincere pleasure, we fancy, and real admiration. Mr. Stearn's book has a flavor of striking individuality about it. H. T. G.

Five Prophets of Today. By Edward E. Hale William H. Lyon, and Charles G. Ames, Boston: J. Stilman Smith & Co.

This is a neatly printed pamphlet made up of three short essays—we can hardly call them sermons—delivered one Sunday last fall in three Boston pulpits. The five prophets are Curtis, Whittier, Samuel Longfellow, Renan and Tennyson. Dr. Hale, in considering the first three of these men, gives the spirit of the volume when he says: "In the dust and smoke of the streets, we know that nothing is common, if we live as these men lived, in a Present Heaven." Curtis, as the friend of man, is treated very sympathetically by Dr. Hale. No seeker after public office, he was yet much esteemed by those in power, and consulted on many great issues—notably before the Tilden-Hayes decision. Whittier will be remembered for his great hymns. They have that *inevitableness* which comes from inspiration. The Hymn to Christianity is written on election day, and "The ocean looketh up to Heaven" was composed in camp at the sea-side. As a friend just returned from Longfellow's grave Dr. Hale writes of the man's modesty, tenderness and strength of character; and Mr. Ames gives a somewhat extended account of that life, tracing it through the stirring period of transition in unitarian views. Mr. Lyon contrasts Renan, the seeker of facts with Tennyson, the idealist. "The world tolerates and coldly thanks those who take away and bury its dead errors, but it loves those who bring fresh life to the soul."

The volume may be obtained for twenty-five cents by sending to 25 Beacon Street, Boston, Mass. It will make a very pretty Easter gift, carrying its gospel of good cheer.

H. F. L.

The School Review. A Journal of Secondary Education, Edited by J. G. Shurman. Vol. 1, No. 2. Published by Cornell University.

If the later numbers of this new venture in educational literature are kept to the standard of the February number we predict for it a large circulation and an ever widening mission of usefulness.

The number opens with "The Outlook for the Curriculum," by the editor. A quotation will illustrate its spirit: "Hitherto it has been sought to adjust the school to the college. The problem now before us is to determine the best programme of studies for the schools. That done, we may be sure the discovery will soon be made that the best leaving requirements for the schools are the best entering requirements for the colleges."

Other articles are "College Requirements in Greek," Prof. B. F. Wheeler; "The High School and Its Enemies," Thomas Vickers; "On Teaching English," Prof. Kellogg, and "Teaching Sheakespeare," C. L. Maxey. All stimulating and rich with suggestion.

The Book Department is in charge of C. H. Thurber and the review of current educational literature is conducted by J. E. Russell. On the whole it has the uncommon quality of such uniform interest, even for the gentle reader, that one will not rest satisfied until everything it contains has been read.

G. B. P.

The one thing taught by the Jewish pers
tions— and here is the only hopeful sid
them—is that the Russian Government n
than ever finds itself under the necessity
occupying the popular mind with vigo
national or international policies of some k
A great war is just now beyond the power
its crippled finances and damaged credit, b
new campaign against the Jew, represented
the domestic enemy, is a neat and practic
Muscovite device to divert popular wrath f
itself. We hope the time is coming w
Russians, refusing all such sops thrown to th
will recognize that their lot in the futur
inextricably involved with, and cannot
separated from, that of all races who g
make up the complex empire of which they
a part.—*Free Russia for January.*

Emerson was a right loyal friend. I preac
my first sermon in Boston in 1823, being t
twenty-one years of age. Emerson once c
to hear me. The next day I got a letter f
him that tore my preaching all to shred
not a whole piece left. I dare say he was
really so hard on me as it seemed then. S
love is so tender, so thin skinned, tha
cannot for the moment distinguish the pric
a pin from the stab of a dagger. There
no coating of sugar on the pill, no credit g
me for anything. I found it hard to kee
mind that "Faithful are the wounds
friend.," I am very sorry I did not keep
stinging letter, I should have kept it, ha
known what a power Emerson was to bec
in the world. Had I known this I should h
been his Boswell.—*William Henry Furne
March Atlantic.*

DR. RHYS DAVIDS, in his learned intro
tion to the "Buddhist Birth Stories," as qu
by an exchange, says: "What is at pre
known, then, with respect to the so-ca
Æsop's Fables, amounts to this—that non
them are really Æsopean at all; that the
lection was first formed in the middle a
that a large number of them have been alre
traced back, in various ways, to the Budd
Jataka book; and that almost the whol
them are probably derived, in one way
another, from Indian sources." But fo
nately the wit and wisdom of the fables ar
dependent of the question of authorship,
will instruct and delight generations to c
as they have done in the past.

As one lamp lights another nor grows les
So nobleness enkindles nobleness.

Mrs. Perrin, the oldest member of
"Daughters of the Revolution," has just
in New York, She was a descendant of Adm
Coligny, the celebrated French Huguenot,
her grandfather was Gen. Falconer, on
Washington's aides-de-camp At the tim
the draft riots in New York City, Mrs. Pe
lived on West Forty-seventh Street, and a
surrounded the house, threatening to bur
down. She went out on the front steps
made a speech so fearless and so patriotic
the brutalized crowd was moved to some s
ment of manhood and, after loudly chee
her, went on their destructive way, leaving
home unharmed.—*Boston Advertiser.*

One of the noblest sayings of Abraham
coln has come to light in his life by Hern
It is as follows: "Die when I may, I want it
of me, by those who know me best, th
always plucked the thistle and planted flo
where I thought a flower would grow."

God must have been fond of the com
people for he has made so many of the
Abraham Lincoln.

An Exchange suggests the organizatio
the Optimists' Club Every one who att
must bring some tidings that are hopeful
cheering, some new fact or quotation,
each member shall be "sworn in" to take fo
motto "We are saved by hope," and n
to say a discouraging word to or of any o
member under any circumstances.

Lieutenant Perry, the Arctic explorer,
bumble bees as far north as latitude 87 deg
min. in Greenland and stated that blueb
flies were as common that far north as
are in Philadelphia around a butcher s
The latitude mentioned is within about
miles of the North Pole.—*Entomological N*

I doubt whether Emerson was ever b
paid than in Philadelphia, When I ha
him a check for twelve hundred dollars fo
lectures," What a swindle! was his excl
tion.—W. H. Furness, in March *Atlantic*

A man might frame and let loose a st
roll in its orbit, and yet not have don
memorable a thing before God, as he who
go a golden-orbed thought to roll through
generations of time.—Beecher.

The best men are not those who have w
for chances but those who have taken the
besieged the chance, conquered the ch
and made the chance their servitor.—Ano

Gratitude is the fairest blos
which springs from the soul;
the heart of man knoweth none m
fragrant.

BALLO

9—Indigestion. Dizziness. TAKE BEECHAMS

Church Door Pulpit.

Two Sublime Prayers.

BY ARTHUR M. JUDY.

The great Roman Epictetus exlaims: "The only thought of a ood man is to say, 'If this be God's ill, so be it.' Submission must be ıy law; thou must dare to lift up ıy eyes to God and say: 'Employ ıe henceforth for what service thou ilt; I am of one mind with thee; am thine; I ask not that thou houldst keep me from one thing of ll that thou hast decreed for me.'" Note that last clause, "I ask not hat thou shouldst keep me from one hing of all that thou hast decreed or me." Does it not strike a subime key? Does not your heart pay instinctive reverence? Do you ot perceive in it the noblest thought f God the thought that all the ast movements of the universe are ight and desirable altogether. Jesus n the Garden of Gethsemane, facing he prospect of an ignominious eath, exclaimed, "O my Father, if t be possible, let this cup pass from ıe; nevertheless, not as I will, but s thou wilt." Could Jesus, in any onceivable way, have more truly xpressed his faith in the goodness f God than by these words? They how that he believed so thoroughly n God that he accepted even martyrlom as part of God's will, and would ıot ask to have it taken away—would ınly ask to make sure it was God's ill.

THE THOUGHT OF GOD THEY SHOW.

Before a person fashion his belief bout prayer, he should make sure hat he comprehends the thought of God which Jesus attained in this, ne of the sublimest moments in all eligious experience, and which Epictetus uttered in words, but not nder circumstances, equally subime. If I have comprehended and an express that thought aright, it mplies that war, famine, pestilence, nisfortune, death, sorrow, pain, disappointment are not things which God ought to have left out of the world, but which he ought to have ut into the world, as he has to give nankind an opportunity to exercise ourage, fortitude, trust, sympathy, onsiderateness, generosity, self-sacrifice. Epictetus has drawn with a naster hand the distinction between he things which a man can and ught to hope to control and the hings he cannot and ought not wish o control. The things he can and ught to control are his own feelings nd views. In these things he is ree. If, for instance, death confronts him, he is free to face it like a hero r like a coward. His business, as a religious man, is not to ask God that death be taken from the world, but only that he himself use his strength to meet death nobly. Epictetus exclaims: "We cry out in our sorrow 'O Lord God, grant that I may not feel sorrow'; and all the time he has given us the means of not feeling it. He has given us the power of hearing and turning to account whatever happens, the spirit of manliness and fortitude and high mindedness, so that the greater the difficulty the greater the opportunity of advancing our character by meeting it. Life in reality is an Olympic festival; we are God's atheletes to whom he has given an opportunity of showing of what stuff we are made."

Bearing clearly in mind this, which is, I gladly confess, my own thought of God and man, let us see what answer we ought to give to the question whether a man's prayer will be answered who prays, "O Lord, I am hungry. Give me bread or I'll die." I, for my part, cannot think it will or ought to be answered, because, if hunger could be removed in such a way, then all men could by the mere wishing remove all the difficulties in life, and would remove them and so lose the very most necessary conditions of moral and spiritual growth. Courage, fortitude, sympathy, trust, hope, perseverance, and every heroic quality would then vanish utterly from the world, and man be left, morally and spiritually, "flat, stale, and unprofitable." Moreover, man would also be left without a God worthy of his reverence, because a God who must be forever altering his general plans to satisfy the fickle desires of particular men, would not be a being whose unalterable will is guided by infinite wisdom to purposes of perfect beneficence. Men could not then feel as Jesus felt, that the highest blessedness is to know and do that will. Rather they would feel as wilful children feel toward their parents, that their keenest satisfaction is in overcoming the will.

In fact, sum up this point, true religion would be impossible if men, for the prayer's sake, could alter, suspend, or thwart the universal laws. Only when men come to look upon those laws with inexpressible awe and reverence, and with the utmost longing to submit to them nobly, will religion greatly prevail.

IN WHAT WAY CAN PRAYER KEEP US FROM WRONG?

But if prayer avail not to effect changes in outward events, can it avail at all? My questioner asks: "If we pray, 'Father, I have done wrong to day. I didn't mean to; help me not to do it again,' is God going to do any helping other than our sincere desire to do right will make us do right?" I ask in turn, Can any of you conceive a nobler God than one who so orders our nature that earnest desire to do right imparts strength so to do? Is not that the best and dearest God who decrees that the simple condition of moral progress is that you shall desire and strive for progress? He does not make your progress dependent even upon his special favor, but only upon universal principles which are available to every one impartially who will long and strive to progress.

But, if prayer cannot change our outward lot, and if it be not necessary to the improvement of our inward estate, why pray at all? what can prayer possibly do for us?* * * Because prayer rightly considered is the act of bringing, it may be very inadequately, into our hearts and minds the vision, the presence, of the all-perfect God. We simply cannot realize most completely our moral nature without rising to the clear conception and the loving contemplation of the vision of the morally perfect, and that vision is God.

Prayer, therefore, is not something which the human race, speaking now of the race as a whole, has taken up by choice, or which they could by choice cease from. It is an integral part of human life. It springs out of and is absolutely necessary unto that life in its wholeness. So that we may truly say that to be a complete man, using man as the type of the race is, to pray, because prayer is the conception, contemplation, and adoration of perfect being, which is God.

And as to the way in which prayer is "answered," peace could not come because the plate of food was miraculously sent in response to the asking. It would come either because the vision of God, lending cheer to the despondent heart, had sent the man forth to win the food; or failing that, because it had given him power to say, in the exaltation of Jesus, "not my will but thine be done." And that ability to yield in serene faith and trust under the inevitable deprivations of life—deprivation of loved ones, of ambitions, of tastes, of hunger—is, as Jesus said and as all great teachers have said with him, a higher, more sustaining, and more universally blessed possession than meat and drink.

And this peace, too, would not come because in answer to our petition, God had helped us to do right—that is, as close analysis would show, made it impossible for us to do wrong. It would come because through the sincere act the thought of his holiness and of our reasonable service to him had so fired our hearts with love of the right that we out of our own strength could withstand the temptation to do wrong; or failing this absolute victory, the peace would come because the vision of the perfect God, which includes the thought of his patience, tenderness, long suffering, and ceaseless providence, had given strength to wait quietly, in calm assurance of the final victory. And this assurance that the right must prevail, that it must prevail for us, in us, through us, this assurance, I say, is the spring of moral progress, and prayer by its help in sustaining this assurance has greatly, vastly advanced and blessed mankind.

From "*Religion old and New*" for January.

A Plea For The Outsider.

[For the benefit of those readers who think the kingdom of liberality and scientific hospitality has already come we publish the following cry from the farther west. We suspect that there is more of the spirit which arouses the opposition of our contributor than our easy-going Liberal sometimes realizes.—Ed.]

To be a liberal in religious belief, in most places in the west at least, almost means ostracism from social circles while from religious fellowship it is absolute. Let a person take exceptions to the orthodox creeds, or criticise their methods or belief in the light of modern criticism, and he is at once subjects to at least the suspicions of the church as, represented by its clergy; he is given over by them, as they express it, "to hardness of heart," and reviewed very much as one whom they say has "committed the unpardonable sin." Of all sins, say they in the black catalogue, "unbelief" is the basest.

The man with an honest doubt of the least of the tenets of their theology is placed in the black list and he must be banished into outer darkness, both in this life and the life to come. There are no degrees in their damnation.

Inasmuch as ye have doubted the least of these, ye are guilty of all. Character counts for nothing, the righteousness of the moral man is only filthy rags. Though he have all the lofty aspirations and the religious longings of a saint, and though he lay down his life in the cause of humanity, as Socrates and so many other unbelievers have done, he is lost. He is under the ban; he must occupy unconsecrated ground. Believe our creed and be baptized, or be eternally lost. "To doubt is to be damned." How hard it is to make outsiders believe this gospel which the church claims to have from the lowly loving Nazarine, a gospel he calls "Good tidings of great joy." I do wonder if Christ could subscribe to the thirty-nine articles and the Westminister catachism. If he could not I presume he would be sent to eternal condemnation, as he was by the Orthodox church of his day. His prayer of forgiveness would have to be now as then, for he suffered all the indignities an angry modern church could heap upon him, "Father forgive them for they know not what they do."

We forgive our friends too, in the same spirit, I trust, for when they ostracise us, and misrepresent us, and injure us for conscience sake, they know not what they do. I presume some of them think they are doing God's service by persecuting and trying to humble and bring back the heretics.

But now to return to him who is the foundation of our faith, the inspiration of every noble life,—the Guide, The Helper—can any one show when he condemned any human being by word or action for an honest doubt? He did not damn Thomas for his unbelief. All his denunciations were applied to the self-righteous orthodox, the publican, the despised Samaritan, the harlot, and the thief were the objects of His tenderest commiseration and love. Of the publicans he, said they shall enter in before your sanctified Pharisees; the Samaritans were his neighbors and immortalized the parable of the man who fell among thieves; to the harlot and the woman at the well he said, in tones divinely human, "I forgive thee, go! sin no more;" and to the thief on the cross, "Thou shalt this day be with me in Paradise." They never even had a creed presented to them, and yet I presume our Orthdox friends will hardly dare to condemn them out of the personal embrace of our common Savior.

To Nicodemus, a ruler among the Jews who came to him by night, he said, "A man must be born again;" That is you must be reconstructed; your love of law and ceremonial must be turned into love for your neighbor; your belief can never save you; your entire fabric with all its grand rituals and ceremonials must go; a new religion must be substituted as radical and different from your Jewish worship as "being born again," or coming into a new life. He never said this to any one but an orthodox teacher.

What was this new life? It was love instead of law, and duty performed instead of cold selfish belief, humility which he exemplified in his own life instead of proud self-righteousness. It was summed up in his short creed: "Love God—(that is, the good) with your whole soul, and your neighbor as yourself. The Fatherhood of God and the brotherhood of man was his theology and that was the entire burden of his mission. For this he bore the contumely of men and suffered on the cross and by this pure life, and his noble death for a principle, he will save the race from their sins.

Tekamah, Neb. H. N. WHEELER.

Unity In Variety.

We have often reflected upon the nature of a stringed instrument and have tried to draw certain lessons from it for our guidance as a collective body of believers. The church is an organization which can be fitly compared to a stringed instrument. Here are men and women with diverse gifts, of different tastes and tendencies. They are free beings—distinct human units, each moving according to the condition of its own internal spiritual life. They are capable of an infinite variety of development in many directions. Thus it has become a sound rule of true leadership: Chain not the human mind; but taking men as they are, thinking, free and impulsive, try to weld them together into a strong and united body for the purpose of the general good by a common inspiration of goodness, born of self-effacing love. In whatever community, there are these two conditions—a common inspiration of goodness and a self-effacing love—there is unity in variety. On no other conditions can an ideal church be built up. The Spirit of God finds itself at home in a loving and unselfish heart.

The Indiana Messenger, (*Published by the Brahma Samaj.*)

Notes from the Field.

Chicago.—Of the meeting of the liberal ministers of Chicago and vicinity at the Tremont House, Feb. 27, (the third meeting of this sort) the *Times* reported: "The three questions discussed by the meeting related to a banquet for the purpose of bringing the membership of the liberal churches into mutual acquaintance and fellowship, and it was decided to have such a banquet at the Grand Pacific at an early day: to the establishment of a headquarters for all visitors to the World's Fair who might choose to avail themselves of its privileges, and to the arranging for Sunday afternoon mass meetings, to be held, possibly at the Auditorium, during the World's Fair. It was determined that such a headquarters should be established and that liberal religious mass meetings should be held Sunday afternoons, but definite action on these two matters was postponed until another meeting. Unitarians, Universalists, and Independent churches, Judaism and Ethical Culturists—about twenty societies in all—will join hands to do a work that is broader of scope and loftier of purpose than any mere denominational effort. Taking advantage of the season of friendly religious discussion incident to the parliament of religions, the organization will be able during the next few months to lay the foundation for a movement which will not fail to take a prominent place in the religious world and prove of immense benefit to mankind."—Mr Hosmer, as Secretary of the the W.U.C. was "in the field" the greater part of February. Sunday, February 5, he preached in Eau Claire, Wis. going thither from the meetings at Neilsville the Thursday and Friday before; Feb. 12, he preached morning and evening in Menomonie; Feb. 19, in Manistee, Mich. where there is a beautiful little stone church and parsonage awaiting the "coming man"—or woman. Feb. 26, in Des Moines, remaining after the series of week-day meetings held by Messrs. Forbush, Fenn, Crothers, and himself.

In connection with these Des Moines meet ings there were also meetings through four days at Iowa City; Mr. Forbush and Mr. Fenn opening at Des Moines, while Mr, Crothers and Mr. Hosmer conducted meetings at Iowa City for two afternoons and evenings, and then exchanging fields for the second two days. The local press of both cities gave good reports of the addressess.

Moline, Ill.—Mr. Hosmer, Secretary of the W U. C. preached last Sunday, morning and evening, supplying the pulpit in the absence of Miss Hultin, who went on to New York to give an address before the Unitarian Club. Miss. Hultin preached last Sunday in Troy, N. Y.

Salem, Mass.—The members of All Souls Unity Club, of which George D. Latimer was an early member, and his other friends east and west will be glad to know that he has been called to be associate pastor with Rev. E. B. Willson, of the North Church. His parish at Allston, near Boston making vigorous protest and are still hoping to keep him.

Big Rapids, Mich.—Rev. L. R. Daniels, who recently resigned the pastorate of the Unitarian church in this city, has accepted a call to the Unitarian church in South Natick. Mass. He is also to have charge of the church in the adjoining town of Sherborn. Michigan Conference is sorry to lose Mr. Daniels from its working fellowship, and he will be followed in his new field by the good wishes of his associates.

Perry, Ia.—Rev. H. D. Stevens has been preaching here for the past few Sundays to the great acceptance ot the people. It is hoped that subfficient strength will be developed to secure his continuance as minister of this new movement, and to place the society on a self-sustaining basis. There are earnest hearts and active hands here, and it is thought that a permanent church is now to grow out of the missionary preaching by various ministers within the Iowa Conference.

Princeton, Ill.—The Independent movement here, recently revived and ordaining Mr. Skilling to its ministry on December 19, is gathering strength and cohesiveness. A correspondent speaks of a recent social meeting of the congregation and friends which was a very pleasant affair. The Sunday service is having an increasing attendance and the young minister is making his place in the community as a preacher and helper in all good things.

Sherwood, Mich.—The new church at this place is to be dedicated on March 23. The dedication will be preceded by a Religious Council at Athens, Mich. under the management of the Women's Western Unitarian Conference and followed by one at Sturgis. A good program is being arranged and will include several Chicago speakers.

Cedar Rapids, Ia.—The "Young People's Union" of the Universalist church has arranged a program of Sunday evening services, extending from February 12 to July 2. Subject and speaker are anounced for each evening. The subjects represent a variety of thought and interest, from "The Liberal Faith in Standard Literature" to The Woes and Wishes of a Church Treasurer." These young people's meetings are held in connection with the evening service of the congregation.

Kalamazoo, Mich.—The following special telegram from Kalamazoo appeared in the Chicago *Inter Ocean* of Monday:

At the Unitarian Church yesterday of which Miss Caroline J. Bartlett is pastor, Silas Hubbard gave $20,000 toward the erection of a new building. Over $5,000 additional was subscribed, and a lot in the center of the city will be purchased.

HUSTONVILLE, KY., Deacon J.W. Coon of the Baptist church has been deposed for passing the sacrament of the church Elder to J. B. Greer, a Presbyterian.

PENRITH, ENGLAND, The Rev. Mr. Buckley, pastor of a church in this town having no money with which to have his chapel painted, got the neccessary paint and put it on himself.

Kate Field has been adding another chapter to the study of brains. She tells us that General Butler's brain weighed four ounces more than Daniel Webster's, and Guiteau's four ounces more than Byron's. In this fact she finds a warrant to hope that the prejudice against woman, based on the size of the brain, will fall to the ground.

The legislature of Wyoming has recently passed a resolution of confidence in Women's Suffrage, urging upon all states and civilized countries to adopt the same. Women have voted in Wyoming for twenty-five years. It is no longer an experiment but a settled fact there.

A refreshing case of poetical justice is reported from Madison County, Ky. Charles Combs, a school-teacher, assisted his pupils to tie a Roman candle to a dog's tail. The candle exploded prematurely, and one of the balls struck Combs in the mouth, and finally lodged in his stomach. Three physicians are in constant attendance.—*Woman's Journal.*

Aluminium horseshoes have been tried in one of the Finnish cavalry regiments. A number of horses were shod on one fore foot and one hind foot with this metal, ordinary iron shoes being used on the other feet. At the end of six weeks, during which time the animals had been moving on a hard and stony road, it was found that the aluminium shoes had worn rather better than those of iron, and not one of the former had gone to pieces.—*The Week.*

BROTHER JASPER says, "You tell me the gospel is as free as water; I tell you, yes, but you have got to pay for the pipe that brings it." An Indian was converted and was endeavoring to decide which church he should join. He went to the Episcopal, and looking over the prayer-book he saw the often recurring words, "Collect, collect." He decided not to join that church.

A Strictly Woman's Investment.

Women should learn the particulars of the Woman's Publishing Co., of Minneapolis, Minn. publishers of the *Housekeeper*. This Company paid a semi-annual dividend of five per cent last January, and stock paid up before April 1st will participate in the semi-annual dividend of at least five per cent to be paid in July next: The shares are only $10 each.

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SURE HEAD CABBAGE is all head and sure to head, very uniform, of large size, firm and fine in texture, excellent quality and a good keeper. I will pay $100 for heaviest head grown from my seed in 1893, and $50 for next heaviest. Single heads have weighed over 60 pounds.

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ALICE PANSY has created a sensation everywhere. They grow larger and contain the greatest number of colors (many never seef before in pansies) of any pansy ever offered. I offer $500 to a person growing a Blossom measuring 4½ in. in diameter, and $300 for largest blossom grown, $100 for second, $50 for third, $50 for fourth, $50 for fifth and $50 for sixth. Full particulars of all prizes in catalogue.

MY CATALOGUE is full of bargains. $900 is offered persons sending me largest number of customers, and $500 for largest club orders. $1.00 customers get 50 cents extra FREE.

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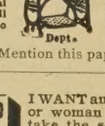

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Mr. Van Ornum is an individualist of the school of Herbert Spencer, but with a difference, and the difference is that he carries individualism to its logical outcome, instead of stopping timidly at some halfway point. Dispassionately and philosophically he discusses the effect of the action of government in all its functions, the treatment of crime, public education, public works, and the most important function of all, "to make two-thirds of the people pay as much as possible for the support of the other third." His conclusion is that the real effect of government action is to injure whatever it touches. He closes with the suggestion of a remedy, peaceable, constitutional, yet far-reaching, which can be applied as soon as the people of the nation, state or town are ready for it.

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175 Dearborn Street, Chicago.

The Home.

—I shall know why, when time is over,
and I have ceased to wonder why.
—I must make much blunder, if at
last I take the clew divine,
.—Look back on time with kindly eyes,
He doubtless did his best.
—Exultation is the going
Of an inland soul to sea.
s.—Creation impotent to help,
But prayer remained our side.
—How excellent the heaven,
When earth cannot be had.
—Captivity is consciousness,
So's liberty.

—Emily Dickinson.

Learn to Wait.

n to wait—life's hardest lesson,
nned perchance through blinding tears,
e the heart-throbs sadly echo
the tread of passing years.

n to wait Hope's slow fruition;
int not, though the way seem long;
e is joy in each condition,
arts through suffering may grow strong.

tant sunshine, howe'er welcome,
'er would ripen fruit or flower;
t oaks owe half their greatness
the scathing tempest's power.

s a soul untouched by sorrow
ms not at a higher state;
eeks not a brighter morrow,
ly sad hearts learn to wait.

an strength and human greatness
ring not from life's sunny side;
es must be more than driftwood
ating on a waveless tide.

—From the "Humbler Poets."

A Child's Song.

Who shall sing if not the Children?"
* * * *
Why to them were voices given
Birdlike voices, soft and clear?"

Ruth Perkins, I wish you would stop that
e. What are you trying to do anyway?'
ne sweet childish face grew suddenly sad,
chin quivered and a grieved look came in
big blue eyes.
I was trying to sing." She answered in a
one.
Trying to sing," laughed the mother in a
ring tone, "why I'd as soon hear the frogs
k,—there's just as much music in it."
uth snatched her doll in her arms, and
y flew out of the room. I heard her run
he stairway and along the upper hall then
chamber door closed with a sharp sound.
There!" said the mother; "now I guess
l have a little peace. What were you try-
to tell me?"
y heart was aching for the child, I fancied
in her room stung to the heart by her
her's reproof. What if she should never
to sing again? What if it should act like a
nting frost on a garden of beautiful flowers?
was but a wee child with a whole life of
g before her.
was silent for some time thinking deeply,
lling a story that had been told me once,
summer twilight just like this. Should I
at it to this mother? I felt it was time she
how selfishly, wrong, she was acting to-
d her child, and perhaps my story would
w it to her.
It is no matter Louis," I said; "I want to
you something that your sharp words to
h have brought to my mind, and driven my
r thoughts away. Can you think how it
ld be if Ruth should be stricken dumb and
er sing any more?"
ouis was startled, "You are too serious.
is nothing but a child. She doesn't mind
g reproved."
O, Louis, Louis! Have you so soon for-
en your childhood? A child's heart is easier
nded than you think. Let me prove this
ou. I have a very dear friend who loves
ing better than words can express.
en he was a small boy, no older I think
your Ruth, his heart was full of music. It
e bursting from him like water from a fountain. Snatches of song were ever upon his lips and his heart was full to overflowing. Every new tune he heard seemed stamped upon his mind and he was not content until he had learned it thoroughly. His ear for music was quite wonderful for one so young. Dreams of a time when he could have some musical instrument floated through his brain.

Behind his father's barn, in his country home, under the shadow of a double wall and a huge quince bush, he spent many hours. There he played "singing school," drilled his "church choir" and sang out clear and fearlessly the songs of his heart.

One day in the midst of his joyous concert the boy heard a smothered laugh and looking up saw the faces of his parents around the corner of the barn laughing at him. The look upon their faces struck him to the heart. The song died upon his lips, and never from that day to this has his song been finished.

He grew through boyhood to manhood, to middle life, and now his hair is grey, but his *heart* all through these years has kept on singing, though his lips are dumb.

He knows no end of tunes. His heart is stirred by music and his pulses beat in glad response to voices united in melodious song, yet he has no power to pour out the wealth of pent-up music within.

His was a sensitive nature and though no word was spoken he saw, or thought he saw, that in his parents' faces which he could never forget. "It has seemed to me at times," he said, "that I would give all my worldly possessions to be able to sing *as I feel*. I look upon a person possessed of a fine voice as one blessed beyond all comparison. My heart is still full of song and a wild longing for music, but I am like a fountain without water. My life has been robbed of much. One of the grandest things, the finest possibilities, was rudely but thoughtlessly broken down and trampled upon." MRS. F. H. BAILEY.

Hopkinton, N H.

Essentials of Character.

II.

CONSCIENTIOUSNESS.

"Whatever creed be taught or land be trod,
Man's conscience is the oracle of God."

CONSCIENCE, THE MONITOR.—As love is the source from which spring the noble actions of life, so conscience is the faithful monitor which warns us of neglect of duty, or of wrong action. As the engine in a great factory is the source of power for driving the machinery, so in character-building love is the source of power. But the engine needs belts and pulleys and machines to enable it to do its work; so love needs the other essentials of character to make noble boys and girls, and men and women. It needs the help of conscience to stir to action or to curb rashness. One is conscientious who quickly obeys the impulses of his own heart to do right or keep from doing wrong, and this obedience to the voice within our hearts is one of the great factors of noble character-building. Some one has said: "A good conscience is to the soul what health is to the body." If this is true we ought to be more careful to cultivate a good conscience than to preserve the health of our bodies, for peace of mind is far better than comfort of body.

A RESPONSIVE CONSCIENCE.—Quick obedience to conscience cultivates its action, while hesitating and debating destroys its acuteness. The golden rule is consciousness applied to life.

APPLIED IN THE HOME, consciousness makes brothers and sisters quick to help one another and keeps hand and tongue from giving pain.

ON THE PLAYGROUND it holds in check the laugh of derision at one more poorly clothed than the rest, or less skilful at play, or unable from any cause to bear the rough sports of the play-ground. It never permits fun at the expense of suffering for others. It allows no bullying of smaller boys or teasing of girls. It never makes mere strength govern, but where it is present all are equal.

IN THE SCHOOL ROOM conscientiousness makes one learn a lesson whether he expects to be called upon to recite it or not. It keeps one from doing behind the teacher's back what he would not do before her face.

CONSCIENTIOUSNESS IN SOCIAL LIFE banishes scandal and idle gossip and makes each one careful of the rights and feelings of others. No conscientious person will repeat an unconfirmed rumor to the discredit of another. His influence will be for peace and good will.

IN BUSINESS the conscientious man will seek to promote his own welfare only by fair dealing and good service.

THE CONSCIENTIOUS MAN will perform all his duties to the community in which he lives. He will strive to make the state and nation better by his faithful citizenship.

IN RELIGION conscientiousness will shun all hypocrisy and pretense and lead to simple and sincere worship.

Let teacher and pupils relate instances of conscientious action within their own knowledge. Apply to real life.

Announcement.

"To the Sunday Schools Greeting:—Many questions come to us regarding the Six Years' Course, so that it has seemed desirable to state briefly where we are and what our plans for the immediate future are.

We have just entered upon the last quarter of the third year with the study of *Essentials of Character;* varying somewhat from Mrs. Kate Gannett Well's book, which can be had at the headquarters. The Rev. Mr. McDougal of Marblehead, Mass., has kindly consented to give us a series of short papers in Unity on the different essentials and the Unitarian Sunday School society of Boston, is also issuing a weekly series of character studies, under the title of *Noble Lives and Deeds* from which selected numbers could be taken. So we have no lack of material. The text book for the first year's study of *Beginnings* is now nearly ready for the printer and will be published before Conference meets. It will be a work of some hundred pages and is intended to sensibly lighten the labor of both scholars and teachers in entering upon this untrodden territory.

The lessons on the Fourth Year's Course— *The Flowering of the Hebrew Religion*—will be prepared by the Rev. W.W. Fenn. It is an interesting subject and will be made doubly so by his treatment of it.

Our Summer Institute this year we hope to hold at the gates of the World's Fair, in the hall of the Unity building now going up. Its session will come in the morning hours of the first two weeks of August, and will be conducted by Mr. Fenn. We hope all of our Sunday School teachers will take notice of this and plan to spend that portion of their vacation in Chicago taking in the Institute and the Fair at the same time.

There will also be in the Fair itself, an exhibit of the Sunday School publications of all branches of the Liberal Faith, both here and in England. We hope our Sunday School visitors will find new suggestions and inspirations.

We hope also that our churches and Sunday schools will remember our society in their contributions as our expenses are steadily out running our ncome.

A. W. GOULD, Pres. S. Soc'y.

Chicago, Feb. 23, 1893.

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